



ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

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Guru Nanak Dev ji & His Religion

Rs. 4/-

Sikh Missionary College (Regd.)

1051, Kucha 14, Field Ganj,
Ludhiana-8

GURU NANAK DEV JI

And

His Religion



Published By

SIKH MISSIONARY COLLEGE (REGD.)

1051/14, Field Ganj, Ludhiana – 8. Tel./Fax : 0161-663452

Sub Office : A-143, Fateh Nagar, New Delhi – 18

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Tel/Fax : 0161-663452

Printed By :

Bright Printers

Jalandhar

Laser Typesetting By :

Advanced Computers

Adda Hoshiarpur, Jalandhar,

Publishers Note

An old copy of the article obtained from Dr. Manmohan Singh of U.S.A., was studied carefully and found very useful for the youth today. Dr. Gurbaksh Singh U.S.A. and Dr. Vikram Singh, Gurmat College Patiala made efforts to locate the original Gurbani references mentioned in the article. These references have been added and the article is being re-published for the benefit of the English knowing Sikhs, particularly the Western youth.

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GURU NANAK

Guru Nanak's sympathetic way of dealing with the existing religions of the world is often misinterpreted by the superficial observers of Sikhism. They see in our great Guru nothing more than a reformer, who carried a message of peace for everybody, and who found here nothing to quarrel with. His largeness of view, in holding all men equal before God, is brought forward to witness that he recognised no defects in the prevailing systems of belief. The popular opinion about him is that he was a great *Faqir*, like so many others who from time to time have been appearing in India to enrich its sacred literature and reawaken for a time the love of God in the minds of its people. It is said that if his own work was creative in any way it was only on the social side, i.e., it was only corruptions in society that he attacked, not the doctrines on which that social system was based.

Yet, if he had nothing constructive, his powers—let them have been as transcendent as they would—must have passed away unproductive and blighted. The way it has happened in so many cases, like Swami Ram Tirath, Tolstoy, etc. If he had brought with him no new truth, no new support for the tottering humanity, we, his followers, would have lived our little day among the ignoble sects of an effete civilisation. Further, we would have passed off and been heard of no more. If, then, Sikhism has made a mark among the religions of the world and if it is destined to hold its ground loftily in future, it must have had, in spite of what it appears now, a substantial originality given to it by its founder.

Guru Nanak, upon his advent, found religion a seething mass of moral putrefaction. He detected among its elements a

certain superstition, which would make out an end of everything. He saw living spirit dried up into formulae. The formulae, whether of mechanical worship, or of meritorious readings, were ever so contrived as to escape making any demands upon conscience. He struck at the root of this superstition by demanding truth in faith and spirit in worship.

Guru Nanak cleared away everything that encumbered the relation between God and man. He recognised no incarnation, no direct revelation, no human intercession on behalf of man in the court of the Lord. He preached Purity, Justice, Goodness. He held out no promises in this world except those of pleasure of service and suffering. His successors and followers rejoiced that they were counted worthy to suffer for His sake. He held out no promises even in the next world, of the "Kama Dhenu" or the "Kalpa Tree", but the meeting of the Loved One Himself. It was to be with God—to lose one's self in Him. The ideal of life, the measure of salvation, he taught, is something superior than happiness or peace of mind. To serve God and be able to love Him is in itself better than happiness, though it be with wounded feet, and bleeding brows and hearts laden with sorrow.

There were many other ways in which he brought true knowledge to bear upon the problems of life. He separated religion from pedantic Philosophy and declared the latter to be a mere gymnastics of the mind. Religion was thus to be less a matter of intellect than of spirit.

The practice of Yoga may do very well for emptying the mind of desires, but it gives only a negative result. Man remains removed from the love of God as much in this stupid nothingness as when he is troubled by various desires. Therefore, Nanak substituted music, the singing of God's praises, for Yoga as a means of linking the soul of man with God.

He gave another lesson in positive virtue which was a great improvement upon the established rules of conduct. There are always two sorts of duties : What we ought to do and what we ought not to do. The world had very early recognised the latter, and many very beautiful sets of commandments, like the Jewish decalogue, have come down to us. But by concentrating all their attention on one side of the matter the people had contrived to forget that any other side existed at all. Thou shalt not kill, thou shalt not do this or that—this was all that was understood by Dharma or Duty. This emphasis on the negative side of virtue led to the adoption in the East of asceticism as the highest ideal of life, which ultimately meant the negation of all manly duty. Guru Nanak preached a more positive truth. He substituted Love for all the intricate doctrines of faith. And this love meant service :

Only service done within this world shall win us a place in the court of the Lord. (Sri Rag. P. 26.)

ਵਿਚਿ ਦੁਨੀਆ ਜੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੇਸਦੁ ਪਾਈਐ ॥ (ਪੰਨਾ ੨੬)

His followers soon profited by this teaching. One can see no higher record of service in the annals of nations than that shown by the Sikhs. They were taught to annihilate the thought of self and to utilize all their energies in the service of God and humanity.

Then take the relation of man with God, as preached by Guru Nanak. Man and woman are equal before one another and before God. Woman became more sacred, her dignity even higher than that of man, so much so that our Guru adored God also in her disguise. Christ considered the relation between God and man as that of a father and son. With Guru Nanak, however, a wife's constancy to her husband represented more befittingly the relation between a faithful man and God. A son may not be the constant companion of his father after his marriage; but the wife is always wife, always constant, always seeking support of her Lord and Love.

During the foreign tyranny the effect of oppression was the worst on Indian females. What was sadder still, they had lost respect even in the eyes of their own kinsmen. But, with the advent of Sikhism, where man became more precious in the sight of man, woman too gained a dignity and respect. Though it did not amount to that exaggerated worship so conspicuous in the West, yet it was an unprecedented improvement on the relation existing between the sexes in India.

The result was a kind of chivalry unlike anything that had appeared in Europe or in Rajasthan. The Sikh became a knight, who had no personal motive, no passion of worldly love to inspire him in the performance of his duty. The sight of wronged innocence or oppressed weakness was itself sufficient to move him to action. The Arthurian legends and the Carolingian romances may be likened to the adventures of Raja Rasalu and the Amadis romances to the tales of Rajasthan, but for the Sikh chivalry we can find no parallel. The knights of all other chivalries belonged to the court of gallant Indra but the Sikh Knights belong to the court of, who else but Guru Nanak.

Woman also gained her religious rights. She had been denied practically all share in immortality. She had no personal religion, no spiritual responsibility, no claim, no part in the law of God. She was denied all access to holy scriptures. She was to remain content with the mere performance of domestic, social and individual duties, never to vivify or heighten them by the rays of God's eternal love. Poor Indian woman! Even in her happiest lot there is always left a void in her heart, which an ever-active piety alone can fill. Oh! what misery must be hers, unless she can lean upon her God, and draw from His word the blessed conviction that she is not forgotten. Further, that His love, His tenderness, are hers, far beyond the feeble conceptions of earth.

Guru Nanak felt for the suffering womankind and gave them their full share in the goodness of God. Religious congregations were thrown open to them. They were to partake freely in all religious and secular observances, and no social custom was to hinder them in doing so. Sikh women are to this day seen attending all occasions of public worship and all conferences, along with members of the other sex. Their conjoint as well as alternate singing, in which they often lead the chorus, must move the heart of any man who wants to see what Guru Nanak did for womankind.

Man was told that the body, being the source of sin, was to be condemned, and that his continuing to live in the world was a crime. The Guru, however, taught that the body was the temple of the Supreme Being, and that, as such, instead of being mortified, it deserved to be cherished as a precious gift of God.

Guru Nanak's concept of God was also different. He avoided the pitfalls into which the people of both East and West had fallen. The Aryans in the East who believed in the immanence of God were not true monotheists. They were either pantheistic or polytheistic. Sometimes, when their thoughts in their highest flights transcended these sensualizing tendencies, they reached a kind of monism which was too abstract for human nature's daily use. And the Semitic people in the West, who believed in one God, conceived of Him as outside and above Nature. With them God was not an immanent but a transcendental Being. He was not an abstract idea or a moral force, but a personal Being, capable of being loved and honoured. The belief, when acted upon by the Hellenistic influences which were surcharged with the idea of immanence, came to acquire the same polytheistic tendency as was prevalent among the Aryans in the East. The God of Christians came to figure as a Trinity, including a human being on earth in the person of Jesus Christ. The Semitic instinct, however,

restricted the incarnation of the Deity to one occasion only, and saved the Christians from becoming polytheists.

The Sikh Gurus combined the ideas of immanence and transcendence, without taking away anything from the unity and the personal character of God :

O! give me, give me some information of my Beloved.

I am bewildered at the different accounts I hear of Him.

Some say that He is altogether outside the world;

Others say that He is altogether contained in it.

His colour is not seen; His features cannot be made out : O happy wives, tell me truly :

He lives in everything; He dwells in every heart; yet

He is not blended with anything; He is separate.

(P.700)

ਕੋ ਕਹਤੋ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ, ਕੋ ਕਹਤੋ ਸਭ ਮਹੀਅਉ ॥

ਬਰਨੁ ਨ ਦੀਸੈ, ਚਿਹਨੁ ਨ ਲਖੀਐ, ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੁਝਹੀਅਉ ॥੧॥

ਸਰਬ ਨਿਵਾਸੀ, ਘਟਿ ਘਟਿ ਵਾਸੀ, ਲੇਖੁ ਨਹੀ ਅਲਪਹੀਅਉ ॥

ਨਾਨਕੁ ਕਹਤ ਸੁਨਹੁ ਰੇ ਲੋਗਾ, ਸੰਤ ਰਸਨ ਕੋ ਬਸਹੀਅਉ ॥੨॥ (ਪੰਨਾ ੭੦੦)

Guru Nanak's moral laws are written on the tablets of eternity. They are not made up of human ideas and notions about things, which the mere increase of knowledge makes incredible. They are not mixed up with absurd miracles, revelations and assumptions about the creation of the world. The world may change its theories of life, it may overhaul the whole relations of science, history and what is perceived as religion, but Sikhism will not have to undergo even the least change in its creed.

With all this we, who profess to believe in Sikhism, still feel that there is something wrong with us. How those high feelings ebbed away and the Sikhs became what we know them to be, we are partially beginning to see! It seems, from our experience, that there is no doctrine in itself so pure, but that

the meaner nature which is in us can disarm and distort it, and can adapt it to its own littleness. Our minds take shape from our hearts, and the facts of moral experience do not teach their own meaning but submit to many readings according to the power of understanding which we bring with us. The want of a clear perception of Sikhism has involved many of its followers in strange anomalies in the past, and still we have not done away with them. These anomalies can be easily resolved if they are referred constantly to Gurbani, the word of God, handed down to us by Guru Nanak.



GURU NANAK'S RELIGION IN HIS OWN WORDS

1. ONLY ONE WAY FOR ALL

*The way of Yogis is the way of philosophy, and
that of Brahmins is to read the Vedas;*

*The way of Kshatryas is the way of bravery,
and that of Sudras is to serve others;*

*But to one who understands the matter, there is
one and the same way for all.*

*Such a person is the true devotee of God and Nanak
is his pupil.* (ASA-KI-VAR, P-469)

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ, ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥

ਖੜੀ ਸਬਦੰ ਸੁਰ ਸਬਦੰ, ਸੁਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ, ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ, ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥ (ਆਸਾ ਕੀ ਵਾਰ, ਪੰਨਾ ੪੬੯)

2. WHAT IS THAT WAY

Religion does not consist in mere words :

*He who looks on all men as equals is religious.
Religion does not consist in wandering to tombs or
places of cremation, or sitting in different postures of
contemplation;*

*Religion does not consist in wandering from country
to country, or in bathing at sacred places;*

*Abide pure amid the impurities of the world; thus
shalt thou find the way of religion.* (Suhi, P-730)

ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ,
ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥
ਜੋਗੁ ਨ ਬਾਹਰਿ ਮਝੀ ਮਸਾਣੀ, ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥
ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ, ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ, ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥ (ਪੰਨਾ ੭੩੦)

3. THE IDEA OF PURITY

- (i) *The mind gets impure with greed, and the tongue with lying :*
The eyes get impure by staring at other's wealth, or other's wife
The ears get impure by listening to the slander of others.
Nanak, these impurities lead the soul of man bound to hell;
All other impurity impioussness, defilement supposed to be contracted from touch is superstious.
Birth and death are ordained; we come and go by His will.
All eating and drinking, which God gave as sustenance, is pure.
Nanak, those who have realised this through the Guru do not believe in that impurity. (Asa-ki-Var Page-472)
- (ii) ਮਨ ਕਾ ਸੂਤਰੁ ਲੋਭੁ ਹੈ, ਜਿਹਵਾ ਸੂਤਰੁ ਕੁਝੁ ॥
ਅਖੀ ਸੂਤਰੁ ਵੇਖਣਾ, ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੁਪੁ ॥
ਕੰਨੀ ਸੂਤਰੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥
ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੨॥
ਮ:੧ ॥ ਸਭੇ ਸੂਤਰੁ ਭਰਮੁ ਹੈ, ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ, ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ, ਦਿਤੋਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥
ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਰੁ ਨਾਹਿ ॥੩॥ (ਪੰਨਾ ੪੭੨)
- (iii) *They are not to be called pure who only wash their bodies:*

Rather they are pure, Nanak, who enshrine the Lord
in their hearts. (Asa-ki-Var)

(ii) ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ, ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ (ਪੰਨਾ ੪੭੨)

(iii) He who worships stones, visits places of pilgrimage,
dwells in forests,

Renounces the world, only wanders and wavers.

How can a person with filthy mind become pure?

He who meets the True, shall obtain honour.

(Dhanasari, Page-686)

(iii) ਪੁਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ ॥

ਭਰਮਤ ਭੋਲਤ ਤਏ ਉਦਾਸਾ ॥

ਮਨਿ ਮੇਲੇ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥

ਸਾਚਿ ਮਿਲੇ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥

(ਪੰਨਾ ੬੮੬)

4. GOD AND HIS RELATION WITH THE CREATION

(i) The one Supreme Being, of the true Name, the
Creator, devoid of fear and enmity, immortal,
unborn, self-existent and is attained by the
grace of the Guru.

(Japji)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ

ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

(ਪੰਨਾ ੧)

(ii) He created the Avatars by His will

(Maru Solhe, P-1037)

(ii) ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਵਤਾਰਾ ॥

(ਪੰਨਾ ੧੦੩੭)

(iii) God is self-existent; so is His Name.

Beside Himself He created Nature, wherein He lives
and looks on with fondness. (Asa-ki-Var)

ਆਪੀਨੋ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੋ ਰਚਿਓ ਨਾਉ ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥

(ਪੰਨਾ ੪੬੩)

- (iv) *He who fashioned the body of the Real is also the creator of the five elements and their master, the Mind.*
(Suhi Chhand)

ਪੰਚ ਤੂ ਨਾਇਕੋ ਆਪਿ ਸਿਰੰਦਾ ਜਿਨਿ ਸਚ ਕਾ ਪਿੰਡੁ ਸਵਾਰਿਆ ॥

(ਪੰਨਾ ੭੬੬)

- (v) *In the beginning came Air from God; then from Air, Water;*

From Water was created the Universe, with individualized life inspired by Spirit. (Sri Rag)

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੇ ਤੇ ਜਲੁ ਹੋਇ ॥

ਜਲ ਤੇ ਤ੍ਰਿਤਵਟੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ (ਪੰਨਾ ੧੯)

- (vi) *Real are Thy universes, regions, Countries and created objects.*

*Real are Thy works and Thy purposes,
Thy rule and Thy administration,*

Thy orders and Thy edicts,

Thy mercy and the mark of Thy acceptance.

Hundreds of thousands, millions upon millions call upon thee as the true Reality.

All forces and energies are from that Reality.

Thy praise and glorification is of real worth.

Thy laws of Nature, O true King, are real.

Those who worship the true Reality are real :

Only those who worship what is born and dies are most unreal. (Asa-ki-Var)

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਸਾਣੁ ॥

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਭੁਰਮਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥

ਸਚੇ ਤੂਧੁ ਆਖਹਿ ਲਖ ਕਹੋੜਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਜਚੈ ਸਭਿ ਜੋਰਿ ॥

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥

ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥ (ਪੰਨਾ ੪੬੩)

(vii) *Whatever is seen or heard is in the order of Nature;
so is the consciousness of fear and comfort.*

*The nether regions, the heavens, and all the forms in
creation came in the course of Nature;*

*So did the Vedas, the Puranas, the Western Books,
and all the ways of thought,*

*And all the ways of eating, drinking, dressing, and
all the ways of love.*

*Nature prevails in the animal kingdom, its species,
genera and colours.*

*Nature works in the virtues and evils of men, in their
feelings of honour and dishonour.*

*Nature works in the air, the water, the fire and the
dust of the earth.*

*Thy Nature works everywhere; Thou art the Master
of Nature; Thou the Creator : Thy Name is the holiest
of the holy.*

*Nanak, God looks to everything with His will, and
works most intelligently.* (Asa-ki-Var)

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ, ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ, ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥

ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ, ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥

ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਣ, ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥

ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥

ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ, ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥

ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ, ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਭੁ ॥

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਇਰੁ ਕਰਤਾ, ਪਾਕੀ ਨਾਈ ਪਾਭੁ ॥

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਭੁ ॥

(ਪੰਨਾ ੪੬੪)

(viii) *Bless Thee, O Thou indweller of Nature!*

Thy ways are inscrutable.

In all orders of beings is Thy light, and all orders are the Thy light: Thou fillest all things by an art that is artless.
(Asa-ki-Var)

ਬਲਿਹਾਰੀ ਭੁਦਰਤਿ ਵਸਿਆ ॥

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

ਜਾਤਿ ਮਹਿ ਜੋਤਿ, ਜੋਤਿ ਮਹਿ ਜਾਤਾ, ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥

(ਪੰਨਾ ੪੬੯)

- (ix) *The body is the palace, the temple, the house of God; into it He puts His Eternal light.*
(Malar)

ਕਾਇਆ ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ, ਤਿਸੁ ਮਹਿ ਰਾਖੀ ਜੋਤਿ ਅਪਾਰ ॥

(ਪੰਨਾ ੧੨੫੬)

- (x) *The body is the earth; the wind speaks therein. Consider, O wise man, what it is that dies.*

It is the contentious and proud Understanding; The conscious Soul dies not.
(Gauri)

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥ ਝੂਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ ॥

ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ ॥

(ਪੰਨਾ ੧੫੨)

- (xi) *We earn our body from our parents,*

And get it inscribed with the gifts of Spirit and the tendency to rise;

But by coming in contact with worldliness we lose the higher consciousness.
(Maru)

ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ ॥ ਤਿਨਿ ਕਰਤੇ ਲੇਖੁ ਲਿਖਾਇਆ ॥

ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ ॥ ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ ॥ (ਪੰਨਾ ੯੮੯)

5. HIGHEST OBJECT OF LIFE IS TO LOVE GOD

- (i) *He alone lives who enshrines the Lord in his heart*
(Var Majh)

ਜੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

(ਪੰਨਾ ੧੪੨)

- (ii) *If a man loves to see God, what cares he for Salvation or Paradise!* (Asa)

ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਠੁੰਨੇ ਕਰੈ ਕਿਆ ॥ (ਪੰਨਾ ੩੬੦)

- (iii) *Those who are attached to the three qualities, (three levels of mundane mind: contentment, Desire and Passion) have to be born and die again and again.*

All the four Vedas talk of the phenomenal nature and describe the three conditions,

But the fourth unconditioned state (spiritual) is known from the true Guru alone.

By loving God and serving the Guru man is saved, and does not have again and again to be born and die.

Everybody talks of the four objectives, and the Smrities and the Shastras, together with the Pundits who read them, do the same.

But without the Guru the meaning of the true objective is not found.

The object of salvation is obtained from the love of God. (Gauri)

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥ ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥੧॥

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ ॥

ਬਾਹੁਤਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥੧॥ ਰਹਾਉ ॥

ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ ॥

ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥

ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥

(ਪੰਨਾ ੧੫੪)

6. HOW TO LOVE GOD ?

- (i) *What shall we offer to Him that we may behold His council-chamber?*

What shall we utter with our lips, which may move Him to give us His love?

In the ambrosial hours of the morn meditate on the grace of the True Name,

The Lord will give us a robe of honour, and by His grace we shall attain salvation (Japji)

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

ਮੁਹਿ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

(ਪੰਨਾ ੨)

- (ii) We should worship the Name, believe in the Name, which is ever and ever the same and true. (Sri Rag)

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥

(ਪੰਨਾ ੧੭)

- (iii) By praising God we establish a bond with Him.

(Var Majh)

ਸਿਵਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥

(ਪੰਨਾ ੧੪੩)

7. LOVE MEANS SERVICE

- (i) Those who love the Lord, love everybody. (Wadhans)

ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥

(ਪੰਨਾ ੫੫੭)

- (ii) We should do active service within the world, if we want a place in the court of Lord. (Sri Rag)

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

(ਪੰਨਾ ੨੬)

- (iii) We cannot get to the court of Lord by mere talk; we must practise righteousness, if we want salvation.

(Majh)

ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੇ ਸਚੁ ਕਮਾਇ ॥

(ਪੰਨਾ ੧੪੧)

8. CHARACTERISTICS OF GOD'S SERVANT

- (i) True service can be rendered only by those who, free of all personal ambition and in perfect contentment pay homage to truth alone.

They refrain from treading on the path of evil; they do good and practise honesty.

They have broken the shackles of worldliness; they eat and drink moderately. (Asa-ki-Var)

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏ ਜਿਨ੍ਹੀ, ਸਚੇ ਸਭ ਧਿਆਇਆ ॥

ਓਨ੍ਹੀ ਮੰਦੇ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਫ਼ਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥

ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਬੋੜਾ ਖਾਇਆ ॥ (ਪੰਨਾ ੪੬੬)

(ii) *Nanak, life is most fruitful, when we meet with those who practise humility and gentleness even while they are strong.* (Sri Rag)

ਹੋਵੇ ਤਾਇ ਨਿਤਾਣੀਆ ਰਹਿ ਨਿਮਾਨਣੀਆਹ ॥

ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥ (ਪੰਨਾ ੮੫)

(ii) *Sweetness and Humility are the essence of all virtue.* (Asa-ki-Var)

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥ (ਪੰਨਾ ੪੭੦)

(iv) *Faith and Resignation are the characteristics of the holy; Patience is the virtue of angels.* (Sri Rag)

ਸਿਦਹੁ ਸਬੁਰੀ ਸਾਦਿਕਾ ਸਬਰੁ ਤੋਸਾ ਮਲਾਇਕਾ ॥ (ਪੰਨਾ ੮੩)

(v) *By conquering the mind, we conquer the world.* (Japji)

ਮਨਿ ਜੀਤੇ ਜਗੁ ਜੀਤੁ ॥ (ਪੰਨਾ ੬)

(vi) *Without the fear of God none shall be saved.*

His fear keeps the love for Him in good trim.

(Gauri Guareri)

ਤੇ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥

ਤੇ ਤਉ ਨਾਖਿਆ ਭਾਇ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥ (ਪੰਨਾ ੧੫੧)

(vii) *All men are liable to err; it is only God or the Guru who is above error.* (Sri Rag)

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥ (ਪੰਨਾ ੬੧)

9. EGO RESPONSIBLE FOR ERROR - ALSO FOR VIRTUE

(i) *Governed by his free-will man laughs or weeps;*

Of his free will he begrimes or washes himself;

Of his free will he degrades himself from the human order;

Of his free will he befools himself or becomes wise.

ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥ ਹਉ ਵਿਚਿ ਭਗੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥

ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥ ਹਉ ਵਿਚਿ ਮੁਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥

(ਪੰਨਾ ੪੬੬)

(ii) *Self-assertion gives man his individuality and leads him to action;*

It also ties him down to the world and sends him on a round of births and deaths.

Wherefrom comes this assertion of self? How shall it leaves us?

It comes to man from the will of God, and determines his conduct according to his antecedents.

It is a great disease, but its remedy also lies within itself.

When God sends grace to man, he begins to obey the call of the Guru.

Nanak says : Hear ye all, this is the way to cure the disease.

(Asa-ki-Var)

ਮਹਲਾ ੨ ॥

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ, ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥

(ਪੰਨਾ ੪੬੬)

10. GIVE UP EGOISM

- (i) *There are lowest men among the low.*

Nanak shall go with them; what has he got to do with the great?

God's eye of mercy falls on those who take care of the lowly. (Sri Rag)

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥ (ਪੰਨਾ ੧੫)

- (ii) *Nonsense is caste, and nonsense the titled fame.*

(Var Sri Rag)

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥

(ਪੰਨਾ ੮੩)

- (iii) *What power has caste? It is truth, not the caste that is valued.*

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥

(ਪੰਨਾ ੧੪੨)

- (iv) *How can you call woman inferior, when it is she who gives birth to great men?* (Asa-ki-Var)

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

(ਪੰਨਾ ੪੭੩)

11. GIVE UP ALL ERROR OR CUSTOM AND THOUGHT

- (i) *Put away the custom which makes you forget the Loved One.* (Var Wadhans)

ਜਾਲਉ ਐਸੀ ਗੰਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

(ਪੰਨਾ ੫੬੦)

- (ii) *My friend, the enjoyment of that food is evil which gives pain to the body and evil thought to the mind.*

.....

My friend, the wearing of that dress is evil which gives pain to the body and evil thoughts to the mind.

(Sri Rag)

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਪੈਯੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥ (ਪੰਨਾ ੧੬)

12. FOLLOW TRUTH

- (i) Truth is the remedy of all; only Truth can wash away our sins. (Asa-ki-Var)

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥ (ਪੰਨਾ ੪੬੮)

- (ii) Falsehood exhausts itself; only Truth prevails in the end. (Ramkali)

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥ (ਪੰਨਾ ੯੫੩)

- (iii) Truth never gets old. (Var Ramkali)

ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ (ਪੰਨਾ ੯੫੬)

- (iv) Truth is higher than everything, highest is truthful. (Sri Rag)

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ (ਪੰਨਾ ੬੨)

- (v) That is being true, when the True One is in the heart; When the filth of falsehood departs, and life is made clean.

That is being true, when man fixes his love on Truth,
And finds pleasure in hearing of the Name; this way
he finds himself liberated.

That is being true, when man knows how to live,
And preparing the field of life puts the seed of God
into it.

That is being true, when one receives true instruction,
Develops mercy for others and performs acts of charity.

That is being true, when man resides at the sacred
font of spirit,

Where, while consulting the true Guru, he abides in peace. Truth acts as a medicine and destroys all the sins. Nanak requests those who nurse truth in the mind.

(Asa-ki-Var)

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥
ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਚੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੋਇ ॥
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਤਿਗੁਰੂ ਨੇ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥

(ਪੰਨਾ ੪੬੮)

13. AND HONEST LABOUR

Touch not at all the feet of (ignore) those Who call themselves gurus and pirs, but go about begging, for money.

They who eat the fruit of their own labour and share it with others are the people, Nanak, who have found the right way.

(Var Sarang)

ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥
ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਬਹੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥

(ਪੰਨਾ ੧੨੪੫)

14. DEATH THE PRIVILEGE OF BRAVE MEN

Death is the privilege of brave men, provided they die in an approved cause.

(Wadhans)

ਮਰਣੁ ਮੁਣਸਾ ਸੁਰਿਆ ਹਰੁ ਹੈ, ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥

(ਪੰਨਾ ੫੭੯)

